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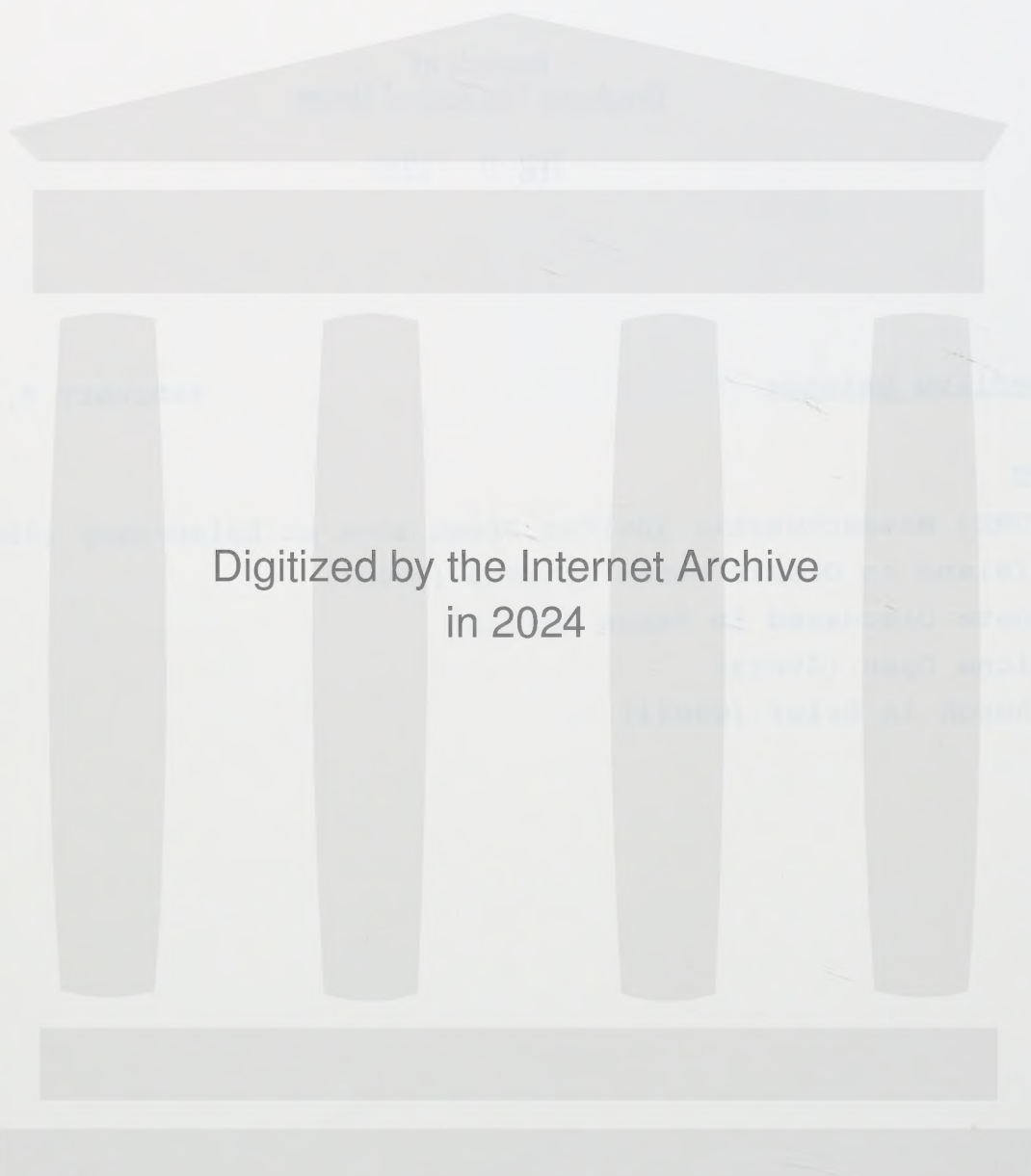
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[FEATURE] Massachusetts Invites Fresh Look at Episcopacy    DPS 89020

by Julie A. Wortman, editor, Office of Communication, The Episcopal Church Center

NEW YORK (DPS, Feb. 2) -- Thousands of Episcopalians are expected to attend the ordination of the Rev. Barbara C. Harris to the episcopate in Boston on February 11. They will be there to celebrate and witness a momentous event in the history of the Church. As Bishop Suffragan of Massachusetts, Harris will be the first woman presbyter to be consecrated bishop in the Episcopal Church since the General Convention of 1976 made women eligible for this ministry.

Although some members of the Episcopal Church in the United States fear that a woman bishop will split the Church, and the larger Anglican Communion with it, others greet a woman's entry into the House of Bishops with elation, as further sign that the Church is entering into wholeness. But whatever their position on the matter of women and the episcopacy, Episcopalians have been compelled by Harris herself to examine their assumptions about what qualifications (besides the canonical requirements as to age and Order) a candidate for bishop should have.

As Bishop Suffragan, Harris is to support and enhance Bishop David E. Johnson's ministry. Johnson became Bishop of Massachusetts in 1986. Elected by diocesan convention to lead, supervise, and unify the Episcopal Church in Massachusetts, Johnson reflects "who the Church is" in his diocese.

The diocese's suffragan bishop is also elected by diocesan convention, but to act as the diocesan bishop's assistant in all respects, under the diocesan's authority. Unlike Massachusetts's new assistant bishop, David Birney (formerly Bishop of Idaho), the suffragan is not an already-consecrated bishop invited directly by Bishop Johnson to provide further episcopal assistance. Instead, the suffragan is elected to play an integral role in diocesan life from consecration until retirement or resignation.





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By both experience and background, Harris is undeniably well-equipped for the position she is to fill in Massachusetts. While Johnson's socioeconomic background is similar to that of the membership of Massachusetts's many white suburban and small-town congregations, his new suffragan is, like a significant segment of Episcopalians in the diocese, a black urbanite, with parish experience that is grounded in the life of minority urban congregations. She also has the experience of a long career working with industrial corporations to discern and address issues of public policy and social responsibility arising from their relationship to the black community. Harris's episcopal leadership will thus carry special weight as the diocese works to discern its mission to its cities and minorities.

The suffragan bishop in Massachusetts is also to work with the diocese's parishes and clergy in a variety of important ways--by ensuring their access to the resources they will need as they develop their missions and ministries, and by working with them in their search processes or as they encounter and live through conflict. In addition to her professional background, Harris's experience in the Church suits this role.

Ordained in 1980, Harris has served as priest in a variety of capacities--as interim rector, as priest-in-charge, as both assistant and associate rector, and as prison chaplain. In addition, she brings with her a distinguished record of Church involvement and service as a lay person. Her special understanding of the concerns and perspectives of the laity should make her especially even-handed as she deals with parochial concerns.

Harris may be qualified for the work of suffragan, but she challenges the stereotype that many Americans have about who a bishop should be, and not only because she is a woman. But she will not be the only bishop or candidate for bishop to do so.

As a person of color, Harris will, in fact, be among the majority of bishops in the Anglican Communion; as the group photographs taken of the bishops attending Lambeth last August





testified, white bishops are now the racial minority in the global Church.

Also, Harris is not unlike many members of the Episcopal Church's House of Bishops in bringing to her episcopal ministry the special experiences, skills, and talents acquired through professional work as a community- and public-relations consultant prior to seeking Holy Orders. Her new colleagues include people who have professional backgrounds in law, teaching, and business. If "late" vocations continue to be common among priests and deacons, this varied profile of vocational background will likely continue to inform the episcopacy in important ways.

As for what parish experience a bishop should have, it is interesting to note that, including Harris, four out of the six candidates for suffragan in Massachusetts had never served as the rector of a parish. Her educational background (she holds an honorary doctorate of sacred theology) also exposes the prejudice that equates being educated for the ordained ministry with holding a seminary degree. Like any eager and able student whose circumstances do not make seminary viable, Harris prepared herself for ordination exams through courses taken at places like Villanova University, at the Urban Theology Unit in Sheffield, England, and through private study. Once again, as both candidate for bishop and bishop, she is not alone in this distinction.

Finally, although some people find her too outspoken, Harris will have colleagues in the House of Bishops who share her special capacity for articulating a vision of mission and ministry that speaks powerfully to people throughout the Episcopal Church. As a respected civil rights activist and bold defender of marginalized people, she will be no less an advocate for a particular vision of the Church than many of her brother bishops.

Harris's consecration as Bishop Suffragan of Massachusetts shatters many illusions about what it takes to qualify for bishop. This being so, her election has invited the membership of the Church





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into greater appreciation of the diversity of gifts and backgrounds that already marks the episcopacy, and that will likely distinguish it in the future.

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Long Island to Ordain Women Priests

DPS 89021

NEW YORK (DPS, Feb. 2) -- The Rt. Rev. Orris G. Walker, Jr., Bishop Coadjutor of the Episcopal Diocese of Long Island, has announced that on Saturday, February 18, at 2 P.M., he will ordain three women to the priesthood. This is an historic announcement; the three women ordained at the Cathedral of the Incarnation in Garden City on Saturday will be the first women priests to be ordained in the diocese.

The three candidates for the priesthood, Anne Elliot Lyndal (a graduate of George W. Mercer, Jr., School of Theology, in Garden City), Noreen O'Connor Mooney (a graduate of General Seminary), and Janet Fulton Bragg Campbell (also a graduate of General Seminary), have already been ordained to the diaconate and are currently engaged in active ministries in the diocese.

Lyndal, who was ordained to the diaconate in 1979, has, since 1981, served as staff chaplain in The Hospital Chaplaincy, New York City, and deacon assistant at Holy Trinity Church, Hicksville, New York. Holy Trinity is sponsoring her for the priesthood.

Mooney, who was ordained deacon in 1983, was assistant rector at All Saints Church, Great Neck, New York (1983-85), interim chaplain at St. John's Episcopal Hospital and Nursing Home, Far Rockaway, New York (1985-86), congregational developer at St. James Episcopal Church, Noyac, New York (1985-87), campus minister at Suffolk County Community College, Riverhead, New York (1987), and is now serving as deacon-at-large in the Suffolk archdeaconry. She is sponsored for priestly ordination by All Saints, Great Neck.

Campbell, who was sponsored for Holy Orders by St. Paul's Church, Brooklyn, was ordained deacon in 1988. She is now assistant vicar at St. Peter's Church, Chelsea, in New York City -- the parish that is sponsoring her ordination to the priesthood.





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The Episcopal Church in the United States has ordained women since 1976. There are now more than 1,400 women ordained to the diaconate and the priesthood, and on February 11, the Rev. Barbara C. Harris will be consecrated Bishop Suffragan in Massachusetts, becoming the first woman bishop in the Episcopal Church in the United States -- and in the worldwide Anglican Communion. Until now, Long Island has been one of the few dioceses not ordaining women to the priesthood. However, Long Island's diocesan, the Rt. Rev. Robert C. Witcher, announced at the diocesan convention in November that a change in ordination policy would be forthcoming; that he would turn supervision of the diocesan ordination process over to Walker, his coadjutor.

On January 25, Walker announced his plan to ordain to the priesthood the three women deacons who had been approved for ordination by the standing committee of the diocese.

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Diaconate Discussed in Texas

DPS 89022

by Tom Dorris, editor, Ecumenical Press Service

NEW YORK (DPS, Feb. 2) -- Strong calls for the Church to support its deacons and other diaconal ministers, and to value their ministry, came from a national ecumenical consultation that met in Irving, Texas, in December 1988. The theme of the consultation was "Deacons in Service: Human Needs Shaping Ministry."

Six Episcopalians (five deacons and a priest) were among the 36 participants from ten denominations who attended the 48-hour gathering. It was sponsored by the Faith and Order Commission of the National Council of Churches, and was hosted by the Roman Catholic Diocese of Fort Worth.

In his presentation, the Rev. James Barnett, a parish priest in the Episcopal Diocese of Nebraska, and author of a book-length study, The Diaconate: A Full and Equal Order, urged that the "transitional diaconate" be abolished. Barnett referred to the short period in the diaconate required before people can be ordained to the priesthood in the Episcopal Church and some other denominations as "no diaconate at all."

On the other hand, Barnett said, a deacon who remains in that office for life, or at least for many years, can be a "powerful symbol to hold up before all the baptized that we are called to be servants."

Another speaker, United Methodist diaconal minister Rena Yocom, who serves a large Presbyterian congregation near Kansas City, told the story of a fellow student in seminary who had planned to be a diaconal minister, but who changed her mind and decided to seek ordination as an elder or priest. When the other student announced her vocational change, Yocom recalled, "the [seminary] community cheered and clapped." Yocom dreamt aloud of a time when "someone will announce that they want to become a deacon, and the whole Church will cheer and celebrate." She also looked forward to a day when "people





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won't have to ask: 'What's a deacon? How come you're not a real minister? Could you be if you wanted to?'"

Another Episcopal participant, the Rev. Ted Hallenbeck, a deacon in the Diocese of Rhode Island, offered the image of deacons as ministers with one foot in the Church and the other in the world, helping interpret each to the other. He went on to suggest that "if you're not in trouble, you're not doing your job as a deacon."

The consultation noted the wide variety of forms in which the diaconate exists in the Church. Even the names given to diaconal ministers vary. Some are paid, others work for free. Some are employed by the Church, others aren't. Some work part-time, others, full-time.

The word used to describe the action involved in becoming a deacon also differs from tradition to tradition. Some deacons are elected, some are installed, some are ordained, some are consecrated, some are set apart, some are commissioned. Some are endorsed for diaconal service in one congregation for a limited time. Others hold office for life, and are recognized as deacons as they move from one congregation to another.

Despite such differences, however, participants identified elements common to the various manifestations of the diaconate. At least in theory it generally exemplifies and enables various forms of "servant ministry," with an emphasis on social service and justice concerns.

Participants also cited the importance of linking such ministry with the regular worship life of congregations.

Similar uncertainties and misunderstandings about diaconal ministry were reported across the denominations represented. The Rev. Joyce Tucker, director for theological education of the Presbyterian Church (USA), suggested that the diaconate has a "marketing problem" within the Churches.



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Several Church bodies are in the midst of - or have recently completed -- studies of ministry in which the role of the diaconate is a major item on the agenda. Yocom, who had been involved in a United Methodist Church study of this kind for the better part of two decades, longed for a day when "the Church won't have time to study ministry [because] it will be too busy doing it."

The consultation program included visits to sites of diaconal ministry in the Dallas-Fort Worth area, including congregations, shelters, hospitals, jails, food banks, and ministry coalitions.

Besides the Episcopal Church, other denominations represented at the consultation were the American Baptist Churches, Christian Church (Disciples of Christ), Evangelical Lutheran Church in America, Presbyterian Church (USA), Reformed Church in America, Roman Catholic Church, United Methodist Church, United Church of Canada, and the Uniting Church in Australia.

Besides Barnett and Hallenbeck, Episcopal participants included the following deacons: the Rev. Barbara Schmidt (Fort Worth), the Rev. Dorothy Michaelsen (Dallas), the Rev. Robert Parker (Kansas), and the Rev. Phina Borgeson (Nevada).

Borgeson and Hallenbeck are, respectively, president and vice president of the North American Association for the Diaconate, a grouping of "persons and dioceses working for the diaconate and servant ministry within the Episcopal Church and the Anglican Church of Canada."

Hallenbeck was part of a small group that met after the consultation to consider future ecumenical steps in connection with the diaconate.

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POSITIONS OPEN

NEWS DIRECTOR

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The News Director reports to the Executive for Communication, and is part of the Mission Operations Group at the Episcopal Church Center.

Primary responsibilities of this highly visible position include management of the News Department's day-to-day operations. The News Director functions as principal Church spokesperson; handles all media relations; and plans and develops activities for the news service.

The ability to interact with people -- both inside and outside of the Church -- and to work with stringers and volunteers is required. The ideal candidate will have had an extensive background in news operations; is an accomplished journalist and editor, able to handle deadline pressure; understands and is able to handle broadcast news responsibilities. Also required are a knowledge of news photography and competency in the use of computers for news preparation and dissemination.

Communication is a natural extension of the collegial work style and philosophy found at the Episcopal Church Center. The successful candidate will fit in with this work style, and will be able to follow through on policy and program planning.

Candidates must be familiar with, or be able to learn quickly, the structure and polity of the Episcopal Church.

A master's degree in journalism or communications and/or equivalent demonstrable experience is required. The annual salary range for recruitment purposes is from \$42,000 to \$48,000.

To apply, please send your credentials, with a cover letter including the names and addresses of three professional references, before March 4, 1989, to Mr. James A. Lewis, Human Resources Officer, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017.





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RURAL/SMALL TOWN MINISTRIES OFFICER

This position is in the National Mission in Church and Society program unit and reports to the Executive for National Mission.

Major areas of responsibility include:

- Providing staff liaison with various rural and small town constituencies in mission strategy planning, ministry and leadership development, and network advocacy -- with groups such as the Standing Commission on the Church in Small Communities, Coalition 14 Dioceses, Appalachian People's Service Organization (APSO), Rural Mission Planning Team, Rural Worker's Fellowship, and New Directions Ministry.

- Working ecumenically with such groups as the JSAC Rural Task Force and the National Council of Churches Rural Issue Task Force.

- Providing resources to dioceses to encourage their involvement in local rural issues and ministries.

- Working in collaboration with other Church Center programs as an advocate for specialized rural ministries, e.g., in racial ethnic communities and among migrant workers.

- Assisting the Church in responding to economic and cultural crises affecting the life of small town and rural people.

Candidates for this position should be knowledgeable about the development of rural work and be able to communicate the story of rural work to the Church.

Candidates must have a thorough knowledge of and experience in the Episcopal Church. Candidates must be committed to working as a team member of the National Mission Unit. An ability to speak and write well is necessary. This position is open to laity and clergy. The annual salary range for recruitment purposes is from \$35,000 to \$39,800.

To apply, please send your credentials, with a cover letter including the names and addresses of three professional references, before February 28, 1989, to Mr. James A. Lewis, Human Resources



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Officer, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

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PARTNERSHIP OFFICER FOR ASIA, PACIFIC, AND THE MIDDLE EAST

This position reports to the Executive for World Mission and is responsible for providing leadership and policy coordination for relations with Anglican dioceses and provinces and ecumenical bodies in Asia, the Pacific, and the Middle East. Specific responsibilities require monitoring and interpreting the religious, political, social, and cultural dynamics that determine relations between Churches of these regions and the rest of the world. The position also carries the responsibility for participation as a team member with other partnership officers and the Executive for World Mission on overall world mission policy and program as well as coordinating and monitoring relations between PECUSA and Anglican Churches of these regions, working collaboratively with the Public Issues staff team around issues of human rights and Public Policy Issues staff team around issues of human rights and public policy, serving on various ecumenical work groups and committees coordinating, with the Deputy for Anglican Relations, the Presiding Bishop's travel to, and public statements about, these regions, and accepting special assignments from the Executive for World Mission as needed.

Applicants for the position must have broad knowledge of the histories, cultures, religions, and societies of the regions, be thoroughly familiar with current issues and concerns related to Asia, the Pacific, and Middle East, have a detailed knowledge of the Anglican and ecumenical structures, and have a working knowledge of global issues such as human rights, justice and peace, evangelism, Church growth and development, and the meeting of ideologies, faiths, and cultures.

Primary consideration will be given to applicants who demonstrate experience in management of resources and people, skills in cross-cultural negotiation and conflict resolution, five to ten





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years's minimum time working in one of the regions and/or for a national or international Church or ecumenical organization.

Excellent writing and human relations skills as well as the ability to work collaboratively in a team setting and the availability to travel overseas up to 30 percent of the time are required. The annual salary range for recruitment purposes is from \$43,000 to \$52,500.

To apply, please send your credentials, with a cover letter including the names and addresses of three professional references, before February 17, 1989, to Mr. James A. Lewis, Human Resources Officer, The Episcopal Church Center, 815 Second Avenue, New York, NY 10017.

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### THE CHURCH IN BRIEF

#### AIM Announces New Resource

DPS 89204

NEW YORK (DPS, Feb. 2) -- Adventures in Ministry (AIM), the organization encouraging lay ministry in the Episcopal Church, has announced "Our Reasonable Service," a new resource focusing on enabling individuals to develop "person action plans" for their ministries.

The program of discovering and incorporating spiritual gifts with one's talents, education, training, interests, and experience, to seek out ministries in the context of the parish or congregation was developed by Harry Griffith, a familiar figure for the last twenty years in the development of lay ministry.

"Our Reasonable Service" includes a day-long introductory session, preceded by congregational preparation (sermons, teachings, the training of a coordinator), followed by six or more small group meetings. A skilled facilitator leads participants through the development of the "action plan for ministry," using as tools individual workbooks and experiential group training.

Two years of development and testing preceded the introduction of "Our Reasonable Service" into individual congregations, either directly by AIM or through dioceses.

For information on "Our Reasonable Service" as a diocese-sponsored program or for use by individual congregations, contact Dr. Jack Ousley, Adventures in Ministry, 9753 Quail Hollow Boulevard, Pensacola, Florida 32514.  
Tel. (904) 478-5911.

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#### Wilderness Manna Plans Ahead

NEW YORK (DPS, Feb. 2) -- Holy Trinity Episcopal Church in Juneau, Alaska, offers special trips into the wilderness of Alaska and Canada's Yukon Territory. This special ministry, called Wilderness

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Manna, is coordinated by Holy Trinity's rector, the Rev. Roger Wharton. It is dedicated to an emphasis on the relationship between the people of God, gathered as the Church of Jesus Christ, and the oldest of God's gifts to humankind, the planet Earth. It is an approach to the worship of God through renewal of an active reverence for the natural environment that surrounds us, sustains us, and provides us with incomparable beauty. Wilderness Manna can also awaken in participants a recognition that we all have a responsibility to understand, protect, and cherish the delicate interrelatedness of Earth's natural systems.

The summer of 1989 will be the third summer that these spiritual adventure programs have been offered. 1989 activities will include a special retreat in the Brooks Range and the Arctic National Wildlife Retreat, an adult and youth backpack trip retracing the steps of nineteenth-century gold prospectors over the historic Chilkoot Trail, an eight-day adult and youth canoe trip down the Yukon River, and a five-day adult wilderness trip, with time for prayer and reflection, in British Columbia.

For more information about Wilderness Manna, send \$1.00 to the Church of the Holy Trinity, 325 Gold Street, Juneau, Alaska 99801-1126. Tel. (907) 586-3532.

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### Massachusetts Calls Third Bishop

NEW YORK (DPS, Feb. 2) -- The Diocese of Massachusetts has announced that the Rt. Rev. David Bell Birney, IV, Bishop of the Episcopal Diocese of Idaho since 1982, has accepted an invitation to serve as Assistant Bishop in Massachusetts. In April, Birney will move to Massachusetts where he will join Diocesan Bishop David E. Johnson and Bishop Suffragan Barbara Harris, who will be consecrated as the first woman bishop in the history of the worldwide Anglican Communion at a special service in Hynes Auditorium, Boston, on February 11.

In announcing Birney's appointment, Johnson said, "David

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Birney will bring a wealth of experience to his position in Massachusetts. When he joins Barbara Harris and me in the spring, our diocese will have a pastoral presence that will represent the diversity of Massachusetts.

Birney was born in New Orleans but grew up in Pennsylvania, where he graduated from Franklin and Marshall College, Lancaster, in 1952. After his graduation from Virginia Theological Seminary in 1955, he was ordained and served parishes in York, Hanover, and Allentown, Pennsylvania, before moving to Uganda in 1969 as a tutor at Bishop Tucker Theological College.

After four years in Uganda, Birney moved to Botswana, where he served as assistant to the bishop of the diocese for two years. In 1976, he returned to the United States to serve as Coordinator of Overseas Ministries for the World Mission Department of the Episcopal Church Center.

Birney has been particularly active in hunger and justice issues during his ministry. He has served on the National Hunger Committee and, while in Idaho, served on the Governor's Task Force to make the birthday of Martin Luther King, Jr., a national holiday.

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#### Church Missions Publishing Company Welcomes Grant Proposals

NEW YORK (DPS, Feb. 2) -- For nearly 100 years, a small organization in Connecticut, the Church Missions Publishing Company, has helped publish the materials that help Christian mission advance. Formed in 1891 through the missionary zeal of a group of Connecticut Episcopalians, the company had as its original aim the provision of educational materials to further the cause of foreign mission in the Anglican Church throughout the world. The understanding of that purpose has broadened and changed with the times, but Church Missions Publishing Company has never lost its dedication to spreading God's word.

In 1988, the company's board of managers approved grants to the Diocese of Manicaland, in Zimbabwe, to print a parallel

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Shona/English version of the Book of Common Prayer; to John Oe of the Seminary of the Southwest to support his work on a history of the Anglican Church in Japan; and to the Episcopal Diocese of Connecticut to publish results from an upcoming National Conference on Mission and Ministry in the 21st Century. Grant amounts vary -- but they average about \$5,000 each.

The Church Missions Publishing Company has recently issued a policy statement inviting proposals for any project that, through the dissemination of information, encourages the missionary activity of the Episcopal Church as part of the world-wide Anglican Communion; seeks to educate and train missionaries, particularly the indigenous leadership of the Church, in developing nations; provides vehicles so that the missionary activity of Anglican Churches (particularly in developing nations) can inform, educate, and enlighten Episcopalians in the developed world; and seeks to extend and encourage the life and ministry of the Episcopal Church in various cultures, ethnic groups, and communities in the United States.

The deadline for applications for spring grants is April 15; the deadline for fall grant applications is November 15. Grant proposals should be submitted to The Rt. Rev. Arthur E. Walmsley, President of the Board of Managers, Church Missions Publishing Company, 1335 Asylum Avenue, Hartford, Connecticut 06105-2295. Tel. The Rev. Robert G. Carroon, (203) 233-4481.

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### Spong Addresses Future Role of Scripture

NEW YORK (DPS, Feb. 2) -- In his address to the 115th Convention of the Diocese of Newark (January 27-28), Diocesan Bishop John Shelby Spong called for a commission to conduct a major study aimed at reassessing the role of Scripture in the life of the Church, and its authority for a Church and a world entering the twenty-first century.

Spong indicated to convention delegates and visitors that he is tired of the Bible being thought of as the private possession of

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fundamentalists, in general, and television evangelists, in particular. He expressed the belief that the mainline churches ought to rescue the Bible from "the Falwells and Moral Majorities of the world."

Spong also addressed the issues of weakening ecumenical ties between Episcopalians and Roman Catholics and their cause, and the need for the Churches to lead society in an ecological crusade.

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### Province III Plans Ministries Fair

NEW YORK (DPS, Feb. 2) -- "Scouting the Frontiers of Ministry" is the theme of the ministries fair sponsored by the Executive Council of Province III, which will be held April 13-15 at Shrine Mont Conference Center, Orkney Springs, Virginia.

The gathering is open to all, but diocesan and parish teams are particularly encouraged to attend. Displays by both ministry networks and individual ministries will be featured. There will be an opportunity for participants from each diocese to meet together to discuss what they have learned from the fair and how they would apply their new knowledge and insights to their ministries at home.

The Rev. Donald Henry Kortright Davis, an Episcopal priest and professor of theology at Howard University, will be the fair's keynote speaker.

The many workshops will include, among a variety of themes: the Protection of God's Creation; Beyond Clericalism -- Laity and Clergy Sharing Authority in the Church; Getting Sober; Medical Ethics; Choosing Faith in a Secular Context; Aging; Hunger; and Economic Justice.

For further information, contact Sandy Elledge, APSO, P.O. Box 1007, Blacksburg, Virginia 24063. Tel. (703) 552-3795.

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DPS 89024/6

Planning Ahead for Phoenix

NEW YORK (DPS, Feb. 2) -- The National Commission on Social and Specialized Ministries, which sponsored the Crisis in Compassion Dinner at the 1988 General Convention, has announced that they are planning to have another dinner at the 70th General Convention to be held in Phoenix, Arizona, in July of 1991. The commission plans to hold the dinner in a Church facility close to the convention site. They intend to feature nationally known speakers, as they have in the past.

The commission would also like to remind all those interested that an audio tape of last summer's dinner is now available (at \$5.95); a video will soon be available for \$15.00. For further information, contact Charles A. Taylor, Jr., Crisis in Compassion, St. James Church, 766 North Main Street, Hendersonville, North Carolina 28739. Tel. (704) 693-7458.

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[Note to Editors: In DPS89019, we supplied information for ordering The Truth Shall Make You Free: The Lambeth Conference 1988. We have since learned that the book may also be ordered from The Forward Movement Publications, 412 Sycamore Street, Cincinnati, Ohio 45202. The book is \$13.95, plus \$1.25 for postage and handling.]

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